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Must Remain in
Transcription Room

M 2090

Monday, January 24, 1972

Group II

MR. NYLAND: I didn't expect so many people, because it's going to be just an ordinary meeting with a moderator and some people who answer. So, I do not ~~want~~ like it to be a general discussion, or in general asking questions. It has to be as if it is any other kind of a Monday meeting. The difference is only that I happen to be moderator. So, of course I ask the nucleus to make their attempts in answering questions. I would like know in the same way that they are used to ~~doing~~ it, because I think they are also under a certain obligation and perhaps some difficulty - because having me as a moderator, I would try to explain that I would like to moderate in a certain way. I would like to try to add if I feel it is necessary, and even to the extent that I feel that an answer is not entirely right, in my opinion, ~~it~~ that may be I could elucidate.

So, as one then says, the meeting is open. What do we mean by openness of a meeting? It is really that people can talk freely. That there is openness in a meeting is simply that there is no resistance, so that when you speak, you don't have to have a feeling that someone else, anybody for that matter, opposes you. So when you speak, there is no other force than only your own. And the best way to learn how to speak is to imagine that you are all by yourself and you want a certain question answered. The result is, of course, for yourself, that

you have to be more or less contained. That is, you have to eliminate also any possible effects that an audience or another group of people may have on you, and you should ask from a certain part of yourself much more essential than usual, so that you, in relation to that what is essential in you, you can be at ease. You don't have to pay attention, then, to the others. And it doesn't matter what someone else thinks about it, because if your question is sincere, then that sincerity must come out, because you feel you can and you feel there is an openness, that your question is being received. You hope it will be received in the same way that you mean it, so that then the answer can also be linked up with that kind of seriousness.

So I would say now, go ahead; and who wishes to ask? Yah.

Richard Cohen
~~Questioner~~: Last week...

MR. NYLAND: You must, you must now assume there are lots of people, you know? In the first place, you have to speak clearly. Also you have to tell me who you are. (Richard Cohen: Richard Cohen) O.K. (Richard: Last week...) (Richard: OK) Yah.
You have to sharpen your ears
Can you hear him? All right, Richard.

Richard: Last week Peter and I talked about a problem I was having understanding what impartiality would be and if having a feeling or being in a certain state at the time of an attempt would be in opposition to trying to achieve that, and he told me that what could be impartial would be something separate from any kind of state that I was in and parallel to it. And whatever state I was in was how I was and that's what what was impartial could notice. And that if I would make attempts trying to understand that and maybe try to that way ~~try to~~ find out something new about Work and...

MR. NYLAND: So let's leave it, you see? Because now Peter will take over.

Where is Peter? (Peter: Right here.) Yes, Peter.

Peter: What I remember was that also I had said about the question of openness, that you talked about, that you should, if you have a feeling of openness which you had thought might stand in the way of Work - that you should try to actually apply that openness towards the desire to see yourself as you are. I wondered if you did that

Richard: It wasn't the openness that I thought would be in opposition. I was just wondering if if if there was supposed to be -- if no thoughts or feelings were involved in impartiality, if something like a strong wish at that time wouldn't be a feeling that that therefore made impartiality not possible at that time? And as far as...

Peter: Did you understand what I said then?

Richard: About the openness?

Peter: About the fact that what is impartial to you is separate from you, whatever you might have as thoughts and feelings.

MR. NYLAND: Do you remember that? (Richard: Yeah.) Because that's what Peter said and that was the quintessence of his answer. Did you understand it, that that was most important?

Richard: When I tried to make attempts where I tried to have something impartially observing while I had thoughts or feelings going on, it was a completely new kind of thing for me to try to attempt because...

MR. NYLAND: Good. Then I think in regard to that particular answer, you should now report about that, that kind of an attempt you made. Now, don't you think so Peter? (Peter: yes, yes) Because that is what becomes important. Because you see, the question he answered you - and he gave you very definite suggestions. Now, it's not worthwhile that you don't do anything with it, because so far you have repeated what you said last week. He added something new to you.

And what have you done with it? (Richard: Well, after the meeting -) No, not after the meeting. (Richard: I made some attempts at that time.) A little useless, isn't it, Peter? (Peter: It's not what I suggested.) Mr. Nyland, at all. No, not - It has nothing to do with after the meeting. It has to do with your whole week and attempts for Work which you should make.

Richard: I found when I tried to make those kinds of attempts during the week that I became confused, because it seemed as if, at best, it just became an ordinary noticing. And when I wanted to -

MR. NYLAND: Then I think that Peter should explain it once more, huh, Peter? Tell him what he must do.

Peter: What I - what I was trying to say, was that there's a particular state that a person can be in, a state of one's feelings, which is very useful to help a person who wants to Work. And that what I - what I was by that there is a particular openness that I can have in regard to myself and in regard to wanting to see myself as I actually am. If I have this particular openness, -which was the word that you used and I wanted to make it more specific- if I have that particular feeling in myself, I can turn that, I can use that energy, you might say, to make an effort at that time to see - to see myself impartially.

MR. NYLAND: Yah, Peter, but you know, the difficulty is that one has certain feelings, or whatever it may be as thoughts, and there is energy that goes in that direction. The question is, even if I say to myself I want to be open, do I have enough energy left for the creation of something else? And therefore, I think the answer is not so much to tell that there is energy. The question is, how can he go through life next week and find moments where that can take place - what you are talking about . I would make definite suggestions about it. I would say, at a certain time

when you don't have feelings or when you don't have particular thoughts, and you just do ordinary life habitually, whatever it is, at such times there may be energy in order to produce something that then can be helpful or could be the beginning of a little 'I'. You see what I mean?

Richard: Yes, well...

MR. NYLAND: And that is what- and not "yes, well." Yes or no. When you say "yes, well" because already you have an idea that you want to say something else. (Richard: Yes) Listen well. And simply the answer is, "Okay, I will try it." Peter and I were now talking about how you should Work and when. And you Work now, when you can do it, and when ordinary life is not demanding, so that at such a time you have a chance to create something that perhaps can remain a little bit in existence. Because a little 'I' is definitely opposing thoughts and feelings. Particularly when it is small, it cannot stand thoughts and feelings around it. And you want to create something that is tender and small. So your conditions have to be such that are practically nothing of your ordinary life happens to exist and only that you happen to be, or in existence or keep on breathing. So select those moments, I say, when almost your behavior is habitual and then see if you can Work. All right? Because your mind is much too much in your way. Isn't it, Peter? All right.

Other questions. I see an arm. Who is it?

Richard Batterson: Richard Batterson.

MR. NYLAND: Yes.

Richard: I want to ask a question that I've asked before but I continue to have the same problem in my Work attempts. That is somewhat related to what Richard was talking about.

MR. NYLAND: Can you see it? Because - can you hear?

Someone: No, a little louder.

Richard: I want to ask a question that I've asked before in other meetings, that continues to be a problem for me in my Work attempts.

MR. NYLAND: Who answered you last time?

Richard: This was in Warwick - maybe a month ago.

MR. NYLAND: Yah, who answered?

Richard: At one time, Lynn.

MR. NYLAND: Who?

Richard: Lynn.

MR. NYLAND: Len?

Richard: Lynn.

MR. NYLAND: Oh, Lynn. Is Lynn here? Peter? Uh, Robert? (R: No.) No, so she cannot answer you.

Richard: But it concerned reaching a certain point of openness in an attempt and then something interfering. Sometimes it would be my mind and sometimes I could overcome that, but something else like a resistance in me which at a point where I felt I was on the verge of having it go over into a moment...

MR. NYLAND: Will we stop here?

Richard: Yes.

MR. NYLAND: Because it's quite useless. Who would like to answer it?

Robert: Mr. Nyland.

MR. NYLAND: Yah.

Robert: The thing I hear first is this question of...

MR. NYLAND: ~~To~~ Answer him. ~~To him.~~

Robert: Richard - you recognizing yourself in the middle of an attempt, so-called, something about yourself, I think, is a mistake, because actually this attempt at Work is something which is a product of my wish and a very definite attempt which, when made, is made and is very short, and as soon as I find myself, or as soon as you find yourself, say, analyzing the attempt, or questioning it, the attempt is already past. So it's much more to me a matter of one attempt after another, and if the first attempt - no matter how small it is - actually has in it a wish to create an 'I', then that can build strength for the second attempt which can be stronger as long as my wish is continually fed by attempts.

MR. NYLAND: No. But may I ask him, does he know what is an attempt for Work ?

Richard: I believe so.

MR. NYLAND: Can you define it? Say it in your own words. What do you do?

Richard: It's an attempt to have something objective which could see me as I really am.

MR. NYLAND: Good, now when do you make such attempts? (R: Every day.) When?

Richard: I don't understand.

MR. NYLAND: In what kind of conditions?

Richard: Usually when I can say when I can be detached to the point of saying - the body is walking, or my hand is moving.

MR. NYLAND: For instance, today, did you have any attempts of that kind?

Richard: Yes.

MR. NYLAND: Where were you?

R: Here.

MR. NYLAND: Here? But it's the end of the day.

R: This morning.

MR. NYLAND: Yah, where? Where were you?

Richard: In my bedroom getting up.

MR. NYLAND: YAh, where were you?

Richard: Trying to observe myself walk across the bedroom.

MR. NYLAND: Oh, across the bedroom? Did you see yourself then?

Richard: No, sir.

MR. NYLAND: No. Then it was not an attempt.

Richard: It was not an attempt?

MR. NYLAND: Well, it is an attempt without any result.

Richard: Right.

MR. NYLAND: So, I don't count it. It is as good as an ordinary wish.

Richard: Right.

MR. NYLAND: When did you actually make an attempt? Did you actually have some kind of a result that you could communicate?

Richard: Sitting in a chair after reading from The Bokharian Dervish.

MR. NYLAND: In your room?

Richard: Yes, In my living room.

MR. NYLAND: Wherever it was.

Richard: And I put down my book.

MR. NYLAND: Good, and then?

Richard: And I started breathing deeply...

MR. NYLAND: Yes, and- -

Richard: And then...

MR. NYLAND: Can you hear it in the back there?

Someone: No.

Richard: And I had an observation of myself at that time, of a body sitting in a chair reading.

MR. NYLAND: Did you have additional knowledge of yourself at that time?

Richard: I would say yes.

MR NYLAND: How did that observation take place? Could you describe yourself at that time while you make this attempt?

Richard: I was sitting in a chair.

MR. NYLAND: Yah, at the time of yourself, I know now that you were in a chair. Did you observe anything of yourself that pertained to you existing?

Richard: I was.

MR. NYLAND: With other words, we use the word aware.

Richard: Yes, I was at a point. I would say it was a point.

MR. NYLAND: Robert, ask him further, will you? Question him about that now. What is it that actually took place that he had as an experience that you could call a result of Work on yourself.

Richard: I felt there was a separation there.

Robert: I think the, I think, Richard, the question is more in this particular sequence of events, when actually do you gain knowledge of yourself which would not be from, say, any thinking or considering standpoint, because

so far we're talking about you considering yourself.

Richard: There was a point where that changed.

Robert: What would that point be? It's a question of what, at that time, changes.

Richard: It changes into a different state of

Robert: You mean, you yourself changed into a different state.

Richard: No, I recognized myself as being something...

Robert: What - what, Richard, would be recognizing you?

Richard: I can't explain it.

Robert: Do you think that an--an experience can--can be ~~xhx~~ clear enough that it ~~hx~~ can be explained? Have you ever experienced it in such a way that you ~~could~~ would be able to say, yes, awareness occurred at that--at that instant?

Richard: I believe that's what occurred at this instant.

MR. NYLAND: You see, Robert, at this point I would make a suggestion for him. I would say if he now sits in a chair and that kind of a ~~moment~~ point is reached that there is actually that separation, I would suggest to him to get up.

Robert: Yes.

MR. NYLAND: AND SEE what happens - and walk. ~~Then~~ To see if actually that awareness remains, or that the separation remains.

Richard: I tried that.

MR. NYLAND: And if it doesn't, sit down again, ~~wix~~ wait til you have it, and then get up, but get up very slowly, so that if there is actually that kind of little 'I', that is aware of you, to see if that could be maintained by you. Do you understand that?

Richard: Yes, sir.

MR. NYLAND: Do you think Robert that would be right?

Robert: Yes, exactly.

MR. NYLAND: Then he can report on that, because that would be the beginning of an effort that everybody could understand. And it takes it out of the realm of sitting nicely in a chair, and thinking because I'm afraid it is time.

You understand Richard? (Yes) You have to introduce something that is entirely different otherwise it is not worth it. And unless there is an experience of that kind, you can actually say to yourself I don't know what Work is because I don't get a result of something that is aware of me with giving me the result that I know myself exists, existing as I am. Then when I get up this body again is in existence. And I want the little 'I' to continue to be aware of me, this body getting up or sitting down or walking. All right? Will we let it go at that? You make that attempt now, or you use that as a little task. All right, Robert? (Yes).

Other questions, how---there's one that went up, there in the back.

Ross: My name is Ross.

MR. NYLAND: W Ross who?

Ross: Trattler.

MR. NYLAND: ARe you new?

Ross: I was in the California group. I'm new here.

MR. NYLAND Oh yes, I remember. You remember me?

Ross: Yes.

MR. NYLAND: (may have been there) before or after(I was there). All right,

Ross, let's hear it.

Ross: There seems to be some kind of change in my attempts to Work and I'd like to describe it and see if it is in the right direction.

MR. NYLAND: Perhaps you describe first what was the original attempt you made and then describe what is the change.

Ross: Originally, I, well I attempted to Work when I was - in all conditions - when I was very tense, when I had thoughts and even though I had a wish it was not as if I was very open and now...

MR. NYLAND: Now, wait a minute. Let's leave it at that for a moment. Who answered you at the time on the West coast.

Ross: mainly Richard Joes.

MR. NYLAND: And what did he answer?

Ross: He told me to find very simple moments when I wasn't at all caught up.

MR. NYLAND: That was good, wasn't it?

Ross: That was good.

MR. NYLAND: Is that the change you were talking about?

Ross: No. In my attempts now, when I-- only in attempts when I'm very open.

MR. NYLAND: I don't like very much that--the word open. It's all right, of course you have to be open-eyed almost you know, ~~because~~ but...

Ross: If I could say it differently it would be that I don't have thoughts as much. I don't have--I'm not as caught in thinking about things and having feelings. I'm just--I try to let everything drop away. My daily work and everything. Those times when I...

MR. NYLAND: Who? Who would like to answer that? I would pick him up on it right now. Who? Who would? Who wishes? Where is the rest

of the nucleus? Where are we? Come on, let's hear it. What has the nucleus to say? Say it again, Ross so that Fred -is it? Who? Who wants to answer?

Fred: I had my hand up to show you where I was.

MR. NYLAND: (Laughter from all here except you) I know you are breathing. Now maybe you can listen. Ross, will you repeat?

Ross: I'm not sure what to repeat.

MR. NYLAND: Well we have no[t] [i]t is on the tape.

Ross: I feel as though there is a definite question that when I attempt to Work now, there is something different that seems to observe me for a short moment, and then there is my body standing there. And - or walking - and it seems so distinctly different that it is not part of me but I don't know, I don't know if it's real and that's what I need to know.

MR. NYLAND: So Fred, what would you say? He has a certain experience. There is a realization of his body and apparently he realizes that it may be separate or that it is not as much attached. I hope you ( ) either his feelings or his mind and he doesn't know what to do with it.

Fred: Why do you wonder if it's real?

Ross: Because I know- well this time I see, I feel that it is real but I want to - I want to know if I'm going off, if I could go in some other - if I could make an attempt in some other way than I'm making it. I never know if when I make an attempt if it is an attempt.

Fred: How do you really make the attempt when you try? Like I hear you talk about your experience but I don't really hear clearly how you go about it.

MR. NYLAND: Now wait a minute. He did say he had an experience, and he described that he was standing there.

Fred: Right.

MR. NYLAND: Now there must be something that actually did take place, the only different for him was he didn't know if he was real, or the attempt was real or the 'I' was real. What was it?

Ross: The attempt - do you want me to describe exactly what I did?

MR. NYLAND: Yah, what was not real?

Ross: I don't even know how to answer. I know...

MR. NYLAND: You use the word...

Ross: When I was walking and having the wish, I felt as though something was observing a body and it really wasn't even that much of my body.

MR. NYLAND: Yah, Fred. Can you let that go?

Fred: I'd rather. I don't mean I'd rather let it go - it's just that...

MR. NYLAND: Who's body it must have been.

Ross: Well, I didn't. I didn't--I didn't feel as though I had the same relationship to that body as I have normally.

MR. NYLAND: That is possible, isn't it Fred? Why didn't you pinhh yourself?

Ross: I didn't think of that.

MR. NYLAND: If you want to find out if it is reality, if you can put it on your hand and it has weight, it has reality. If it is a thought there can be reality to the thought when there is a concept that is clear. If there is a

reality to an emotion there is a state of my body that is the result of such an emotion which becomes real because my body is real. So I cannot understand the question of reality. I can understand in my ordinary mind that I have an experience and I don't really know what is taking place. And sometimes quite definitely it is as if I'm not myself, but again I say, how is it produced and what is then what is being observed, because you have to come back to what is Work? Is there anything That you would call an 'I' observing you, even when that body stands still and again ~~when~~ it starts walking, can the little 'I' continue to exist and observe you walking? It will bring back the reality or the non-reality. It will simply then be the statement of your body walking, existing and walking. And no more. Can you make it as simple as that?

Ross: Yeah, it seemed as simple as that. It's just harder to say it.

MR. NYLAND: Well now, since you heard me say it maybe you can say it next week. Based on your own experience.

Ross: Good.

MR. NYLAND: All right, Fred?

Fred: Yes, sir.

MR. NYLAND: Yah?

Roberta Bluestein: I haven't spoken at a meeting for a long time and I'd really want to try because it's quite difficult for me. Last week I was listening to a tape. And I shut it off. And I wanted to Work so I got up and I started to walk back and forth across the room.

MR. NYLAND: Can you hear her ? (Yes.) She's sitting down you see it's

difficult. All right, Roberta.

Roberta: And during this time I felt as much as what I know to be impartiality to my body, walking back and forth across the room. It was just the fact of the body existing and moving. And I did this for a while; I continued it. And then my thoughts started to come in, and one thought came to me which is something that I often think about. ~~And many times before I start to Work,~~ And before I start to Work many times I think of this: and that is that I know my body is not going to last forever. I know it's going to die. And sometimes before I go into a Work attempt, I think of what could possibly exist outside of my body? What could be - what could be more enduring than this form? And this thought came then. And I don't know why but I just got the desire to lie down on the floor and from this experience I had, there was the feeling that there could be something which could perhaps exist outside of the form. So, I lay down on the floor and my body was perfectly still and I tried again to bring this kind of awareness there and it just - it just did not come. And it was like I was trying to push something out of my body and then I just - I just thought it just was - just like a trick of my mind, and it was going off in the wrong direction, but I wonder the value of this kind of a thought which does come to me very often, before I start to Work.

MR. NYLAND: Mike, what would you answer her ?

Mike McConnell: I don't know. There are two things I think, I mean the question of the thought was one. The value - there's a great deal of value in that for me but when you talk about linking it up with the particular thing that you did ~~was~~ where I would, I would say something else. Because for

me there's no question that this- this 'I' I want to create has a more permanent value. But in a sense it needs exercise, it needs food. I take myself, this object, I pick myself up and I move and the basic stability for me in - in this kind of an effort is that there's this--there's this object which is active which is alive and the attempt is to see it impartially. I find that if I'm lying down as you were talking about, there can be a -- an emotional connection, a certain kind of a state but it's not - for me I find no value of impartiality in that. It's only, It's still identified.

MR. NYLAND: Mike, Would you advise her to continue this method?

Mike: What? Lying down?

MR. NYLAND: Yeah Mike: No I would tell her

MR. NYLAND: Then ~~how should~~...

Mike: I felt that that came out. But if it didn't I would say , don't lie down when you have a thought like that.

MR. NYLAND: I would definitely say don't do it, if you want to Work. You know, if one wants to have a certain experience, and it can be quite possible that it ends up and you wish to lie down. Don't do it for Work's sake.

Roberta: But the value of that kind of a thought before going into an attempt?

MR. NYLAND: All kind of thoughts that might lead to the wish to Work are valuable. If you want to lie down in order to have the thought or kind of a feeling, if you then want to Work it's okay. If the thought comes to you about your life and that it might die, that can be a reason why I want to Work, but then I put it before that (part) and not in back of it. I'd make it - make that clearer Mike. could you? If she wants to Work then what should she do? All this can lead to the wish to Work, but so far there is no Work - not

that I can see.

Mike: Maybe I was too roundabout. I, I thought that in talking about getting up and making an effort to Work - you know...

MR. NYLAND: Yah, that's right, I think. If you said that, you see. So far it is a description of a feeling or which might lead to Work. But I did not get out of her that she was making an attempt to see herself impartially. Did you?

Roberta: Before, before I thought from what I know of Work that I had and after came the thought.

MR. NYLAND: But why did you then lie on the floor? I'm not objecting to lying down on the floor, you know? But you connected it.

Roberta: Well it was as if my body was--was dead - was not. But it, it did not work for me at all.

MR. NYLAND: No, it was a morose thought. And you don't (laughter much laughter from others. How it could be if it is dead. It's all right. You can even close your eyes. Did you do that?

Roberta: Yes.

MR. NYLAND: Yah, maybe you are a little romantic about it. Don't do it. Not with Work. Mike can you give a little task?

Mike: Alittle tasK...

MR. NYLAND: YEs what could she do? You know enough about her in her daily life and what she is doing.

Mike: Actually, I know very little at all. That's why I was sitting so quietly thinking.

MR. NYLAND: Well then, make yourself known to him.

Roberta: Well I'm in charge of the Guesthouse now.

Mike:

Yes, this I know.

Roberta: And I spend a good deal of my day there and...

MR. NYLAND: I think that's enough. Mike knows where the Guesthouse is (more laughter) there. You know? And I think you could give her some kind of task in the Guesthouse - a very small one.

Mike: Yeah, I was thinking in connection with her thought and I don't know if that would be useful.

MR. NYLAND: I don't think the thought. I think it should be in connection with her activity. The thought, I think, I would leave alone. Because for thought I don't give very much. I give much more for awareness. The thought leads to the wish. The wish leads to the actuality of that attempt and the creation of little 'I'. So then the thought that there is (it's?) fulfilled its purpose. And now if there is a little 'I' or a situation in which there is activity and she then could have this observation process start. So give her something that might remind her.

Is it the end? (Bill: About three minutes.) Okay.

Mike: I can't know how this would--would relate exactly to Roberta but if I were trying to find something there for myself, it would be in coming down the stairs in the morning and during the times in the day in going up and down stairs - unless you do it a tremendous amount. I don't know but...

MR. NYLAND: Do you?

Roberta: I go up and down stairs a good number of times.

Mike: Oh, a good number is all right.

MR. NYLAND: ( )

Roberta: Not ten times.

MR. NYLAND: Five, maybe six.

Roberta: Maybe five times.

MR. NYLAND: Six times in the morning she goes up and down stairs. What will she do?

Mike: For me that would be a good time to remember to Work on myself. To try and see myself as I'm walking up or down the stairs. To try and wake up at tha t time.

MR. NYLAND: All right, Roberta?

Roberta: Yes.

MR. NYLAND: Can you do that?

Roberta: Yes.

MR. NYLAND: Well that's only ~~in~~ so the morning. What ~~can~~ will she do in the afternoon?

Mike: In the afternoon? Are you there all day?

Roberta: Well, I leave to go shopping, to do the laundry, to do various things , to go to the Barn.

Mike: That's interesting, because tasks are...

Roberta: I take tasks...

MR. NYLAND: That's why I mentioned it, Mike.

Mike: Yeah.

MR. NYLAND: It's very difficult to give good tasks. Because you have to enter into the situation of a person. You have to visualize what they do. How? And then you have to link it up with their ordinary activities. She says she's going shopping. So she has to get her purse. You have to walk out to the car. Maybe you put on a coat. So from the moment you decide to go to the Big V until you get into the car, you can make all kind of attempts including coming down the stairs. Right? Okay Mike? (Mike: Yeah.) So we'll sit here in the car and now she starts the car. Now while she is driving - will we let her stop three times?

Mike: Has she been able to Work up until that point?

MR. NYLAND: I didn't say anything about driving the car. I only got her to the car. Then she can start the car and then after let's say a mile or let's say three miles maybe. After about one mile, stop on the road. See if something in you could actually be aware of you sitting at the wheel - not doing anything in particular. Just ( ). And then as you start again try to keep this little 'I' or this observation process. Try to keep it going. Is it an automatic shift in the car?

Roberta: No, a standard shift.

MR. NYLAND: Oh wonderful. That's very good. So you have to push the clutch down like this, huh? Lots of movement. Mike, will that be all right?

Mike: Yeah, that's quite good.

MR. NYLAND: Huh?

Mike: To Work while she's driving now?

MR. NYLAND: No, no. I don't want her to Work while she's driving now because she's standing still. I think that

driving would be too difficult. But when she gets to the Big Vee, when she gets out of the car she must remember. Can you?

Roberta: Yes.

MR. NYLAND: And if you forget you go back into the car. And then you get out. Even if you're in the Big V and already have the wagon, you know, you get out. Go back to the car sit down and get out. All right?

Roberta: Yes.

MR. NYLAND: Okay Mike, could she do that?

Mike: Yeah.

MR. NYLAND: She can try can't she? Or Okay, don't you think it's worthwhile?

Mike: Do I not think it's worthwhile?

MR. NYLAND: Yah, don't you think - do you think it's a good task?

Mike: I think it's a good task - and the last part I wondered about.

MR. NYLAND: You mean being already in the store and having to get out again?

Mike: Yeah, terrible.

MR. NYLAND: That's exactly it. It's a payment, isn't it Roberta? Roberta - I think it's a good idea.
MR. NYLAND Yeah I do (???) And will you do it? And maybe next week you tell Mike?

Roberta: Yes.

MR. NYLAND: Okay Mike?

Mike: Yeah.

Bill: Mr. Nyland can we turn the tape?

MR. NYLAND: Oh yes.

(turning of cassette)

MR. NYLAND: Good now we are set again for another side of the cassette. What--what will we now do? Have you any idea in that multitude there? Anybody who has any? I--I see one hand here. I don't see any there. Is there one? Then you have to - who is it? wait 'til we finish up with this hand

Larry Sacharow: Larry Sacharow.

MR. NYLAND: Yes, Larry.

Larry: Last week Robert had given me the task to slow down movements and try to Work and when the thought of Work...

MR. NYLAND: Oh yes, I remember ~~that.~~ Larry, of course You know what went through my mind when I listened to you?

Larry: No.

MR. NYLAND: I will tell you quite honestly. Are you aware or do you just notice how you speak?

Larry: You mean just now?

MR. NYLAND: Yah, you do it all the time. You always say 'and', and then you ~~speak~~ say something. 'And' and then you say something. Do you know that?

Larry: No.

MR. NYLAND: You have never heard it? Try it Go ahead because it's a habit. You will do it again.

LARRy: I know I do that when I'm nervous.

MR. NYLAND: All right, what ever may be the cause, see if you can eliminate it, Larry.

Larry: I'll try.

MR. NYLAND: Very good. ~~All right~~, go ahead ask your question.

Larry: Robert gave me the task 'and'

MR. NYLAND: Larry. I hope you don't mind if I ~~throw~~ draw attention to little habits, ~~and you're not at fault.~~ they are very small / you are not the only one who has them. / Thank God everybody has them, only ~~they~~ they don't know them, and when it is brought to their attention sometimes they question it until they actually are made attentive and then it becomes obvious. And it is a very good idea to see what one is. How one behaves as an unconscious human being, and particularly when it comes to habits because they are so unconscious, that there is not even any kind of a mind there. And it just happens. And in order to get an illustration of what one really is when he uses the word mechanical or automatic is first to see how habitual I am, or how often I use certain terminology, or words in a certain formation, or how many intonation? times there's a kind of machine that I can't get away from or whenever I speak that there must be emphasis on a certain word and that it definitely it is not ~~one~~ me. /. So for that it is excellent if that can be brought to your notice and then see if it can remind you. Immediately when you recognize it you may want to change your speed of talking or if you change your speed of talking first, you might even overcome it.

So whichever way you want to do that now to make that change, which is for the sake of reminding you of the law of Objectivity. I will add to that a litttle bit. If when you catch yourself in a habitual way afterwards thinking about it and remembering it then, you say to yourself the word - legominism. That's all you have to say. It means that certain things which have come in are already so completely unconscious that it has become a habit and the stopping of that what I now wish to do would be like a legominism, that is an otherwise as Gurdjieff calls it. A difference from usual behavior. And it is by means of legominism that Work is communicated. And it helps me in using it that I

am reminded each time when this habit comes up I associate it with Work. Excuse me if this may just a little side issue but I believe it could be very helpful.

Larry: I think it could, thank you.

MR. NYLAND: But go ahead and ask your question.

Larry: It's more of a report than a question because what I found was that after the first day after the Monday night meeting, I didn't do the task for the rest of the week and what I wanted to report tonight was...

MR. NYLAND: Larry, you have already said enough because Robert gave you a task didn't he? (Larry: Yes) or a suggestion and now you did it only once. Now you must explain to him why you didn't do it.

Larry: I didn't do it for the rest of the week because of laziness and being caught up in life circumstances where I had very little time to myself.

MR. NYLAND: Robert, how do you look at him now? What kind of expression will you have on your face? When he tells you that

Robert: I have a sad expression because really the wish I assumed was there when talking last week maybe was not. I may--I may have made a suggestion to Larry that was too difficult or did not really relate to his --the amount of wish available to him to actually try and Work.

MR. NYLAND: Do you think that is true, Larry, that you --that it is too difficult?

Larry: I don't think it's that too difficult. What I wanted to ask was to have the same task next week and report on it next week at the meeting.

MR. NYLAND: Robert, will you allow him?

Robert: I would say yes but I'd change it.

MR. NYLAND: No, I wouldn't do that. When I say allowance he has not followed what you asked him (Robert: That's right.). He has to feel that there was not enough seriousness. Because you were quite serious in answering him. I remember it. And Larry you must feel that. You see, Work is not flippant and when a task is given it means when I say, yes, or , I will try, or even in silence, I consent,that means that at that moment I make up my mind that I want to be serious about the task. Now if I'm not so serious and really I'm weak, I fall down .

In the first place towards myself and in the second place towards the person who has given me the task. The task was given in perfect seriousness and earnestness. In earnest with a definite wish to help you and now you come and tell that you are weak. And Larry you must feel that before you even ask for another week. Larry, such things about Work you must sometimes consider as if it is the last opportunity you have and it may be tomorrow you die.

Sometimes that seriousness has to be in Work otherwise there's no use talking about flippancy and superficiality. It does not go when a person receives a suggestion and it is silence is consent that you don't do it. It cannot happen and it should not happen in this group. It is absolutely ridiculous even to talk about it when I haven't done it , to ask for an extension. I would have sadness in my voice and say goddamnit , I didn't do it and I don't know why I didn't. I don't understand why I was so lazy. I don't understand why when I want to do it that I cannot do it. Then there is seriousness in your voice. Then you ask and at the same time you will be forgiven.

Larry: Mr. Nyland, the reason that I did ask and want to make that report tonight was because of the seriousness and ~~because~~ what I felt ~~feel~~ as a lack of seriousness or a lack of desire the last week..

MR. NYLAND: Good, Larry -- then when ~~will~~ you do this again and similar kinds of experience on your part -- start out with it. You tell -- I am terribly sorry. And then you can say what you did. Allright? Robert,do you want to give him that chance?

Robert: I think it's really his -- it's up to him now. If he wishes to do it it's certainly available again -- yes.

MR. NYLAND: Okay, Larry?

Larry: Yes, I would like to take ~~do~~ it again for this week.

MR. NYLAND: Okay -- allright - Yes, next question. Yes.

Linda Goldman: Yes.

Linda: I want to report on what happened on my birthday after the Thursday meeting. I asked then about what I could do for the rest of the night because the day hadn't been very filled with Work and I felt a wish but wasn't able to use it and the meeting helped me. It made me feel more serious somehow.

MR. NYLAND: Didn't someone at that time suggest that your day was not over as yet?

Linda : Yes.

MR. NYLAND: Who was it?

Linda : I think it was Fred.

MR. NYLAND: Yah. Fred did you tell her . . .

Linda : Fred Kurchak.

MR. NYLAND: Fred, oh Fred Kurchak. That's right. Are you here, Fred? Fred Kurchak this time.

Linda : He's not here He's here, he's here.

MR. NYLAND: Is he here?

Fred : Yes, sir.

MR. NYLAND: Allright, Fred, you ought to be bery interested now what happened after the meeting on Thursday. Tell him, Linda.

Linda: I -- I don't know where Fred is, but...

MR. NYLAND: ?

Linda: I had a lot of work to do on my house--my apartment and the first thing I didn't (?) - I really felt almost nervous about losing time and I don't know how really to explain it. It was so important to me to use it. I began to put up some plastic and I -- I tried to have something separate from me observe what my body was doing but it was very difficult for me at that time because I was very identified with the fact that I was making a Work effort.

MR. NYLAND: Yah, what were you doing? What you have to make it all the time.

Linda: I just somehow I--I don't,I really do--it was like I was telling myself as I was doing it --what I was doing. I was almost narrating my actions. I was very tied up in what I was doing and that I was doing it for Work and that I wanted to create "littleI" and it was all so much in my mind, you know.

MR. NYLAND: Yah, but when you say you wanted to do some Work why didn't youdo it? It may be in your mind but why didn't you do it? You know about Work. Where--where's David?

David: Here, Mr. Nyland.

MR. NYLAND: Let David answer.

David: I'd like to hear you answer that question.

MR. NYLAND: You would like me?

David: No, no--Linda. Why does she think she didn't?

MR. NYLAND: Yes, right.

Linda: Well, I stopped--I stopped because I thought,I thought that I should try and to do the draining exercise so that I wouldn't be thinking so much and I'd be more relaxed. That's what I thought. That's what I did. I thought I was thinking too much.

MR. NYLAND: Do you think she was, David?

David: Very likely. I think --I think that it's necessary to have some kind of connection inthe attempts you make with yourself and your condition in which you are or how you look at yourself. Because you have to Work with that kind of reason in your -- I do. Do you know what I'm trying to say? Where--where is your connection with what you are or what is lacking in yourself at the time you try to Work. It's really not enough to go and take a time which becomes an anxiety in you because you haven't used it already and try to Work at that.

Linda: I was really okay as far as that's concerned. In fact, I was very glad that I had that time left to use. but I don't know, maybe...

MR. NYLAND: Did you use it, Linda?

Linda: Yes, I think I did, but...

MR. NYLAND: To your advantage?

Linda: Well, when I--when I try to do the draining exercise-

MR. NYLAND: No, before that.

Linda: When I was getting up the plastic?

MR. NYLAND: Yes.

Linda: I don't know how to measure it. I know that I was--I don't--I just don't know. I think that there are--I don't know what's in my mind and I don't know when something's separate. I know that I can see now precisely where I was specially at one particular moment and what I was doing. I know that I was thinking and I know --I don't know if

Linda: that's me or if that's 'little I'. I don't know, ~~it's all very confusing~~.

MR. NYLAND: It's obvious, Linda, you don'tknow very much about Work. It's not clear at all. How would you set her right, now? To Give her some pointers about not so much what she should do but try to explain to her what is required when one talks about Work. What is it really that kind of a process. It's not so easy David, is it?

David: No.

MR. NYLAND: You know what is the principle of Work?

Linda: Yes.

MR. NYLAND: Can you tell me?

Linda: Yes. Well, for me it would be--well, for me, it would be it's not so much 'little I' as it is God.

MR. NYLAND: That is allright, Darling.

Linda: And it would ~~have to~~ be to--to reach that part of me where where God is and it would be that same part ~~of me~~ that exists also in whole rest of the universe and that is equal to it. It's kind of a uniting what part of me is the same as everything.

MR. NYLAND: That's really a wish isn't it!

Linda : Yes.

MR. NYLAND: And you want to set out on a certain road which ~~that~~ will lead you to that.

Linda: Yes.

MR. NYLAND: And what kind of roads have you tried out already and in what way do you think you have come a little closer to that?

Linda: You mean besides the Work --I mean

MR. NYLAND: Not necessarily now Work. Work would be one of the roads. I cannot believe that the thought only has come since you know about

MR. NYLAND: (cont'd) Work. Because you have thought about death before.

Linda: Yes, but not so clearly as since I've been in Work.

MR. NYLAND: Good then if it's really Work in which you can believe then it might give you a solution of that kind of fusion for it. A linking together or approaching that possibility of being closer to a higher form of Being--sometimes you call it God--or understanding of the Universe. Do you think that this kind of work what we describe can be useful for that kind of purpose?

Linda: Yes.

MR. NYLAND: But then you must make sure that you understand Work. You don't know yet, you see. But when you talk about God have you any idea what is really meant by that or is it a vague feeling?

Linda: No, it's something very clear to me.

MR. NYLAND: What kind of attributes do you think God has?

Linda: Well...

MR. NYLAND: Or let me ask you a question: Do you think that God has an ego?

Linda: No.

MR. NYLAND: So if you want to fuse with that what is non-ego you should Work for non-egoistic activities, thoughts and feelings shouldn't you?

Linda: Yes.

MR. NYLAND: How would you reach that? What can you do about the problem of losing your ego or turn it the other way? What is in you at the present time that you can call expressions of your ego or self-centeredness of sometimes selfishness?

Linda: I know really a lot of things.

MR. NYLAND: Yes, and wouldn't it be worthwhile that you first see what you are so that you can see what might be in your way?

Linda: You know it becomes more and more clear to me as I learn more about myself what I want and what I don't want but and there are times that it's very clear but at that time that I make a Work attempt precisely at that time it becomes unclear somehow.

MR. NYLAND: Darling, do you really know what you want and what you don't want.

Linda: I mean superficially about myself but then I comfort myself anyway.

MR. NYLAND: Yes, good, but when it is only superficial is it of any value?

Linda: Well, it's in the right direction.

MR. NYLAND: How do you know?

Linda: Well, it's more now than it was before.

MR. NYLAND: Yah, but how do you know it's more towards God?

Linda: Because it's less -- I can see things now about myself that I would never have allowed myself to see before.

MR. NYLAND: Good, can you overcome them and not have them?

Linda: If I -- I think it's possible, yes.

MR. NYLAND: No, can you? Not a question of is it possible. Can you do it?

Linda: If I remember most of the time I can.

MR. NYLAND: Take ordinary things of yourself.We talked about habits a little while ago.

Linda: I really don't know. I don't have the strength now to deal with things like smoking and talking and things like that.

MR. NYLAND: Can you deal with them ?

Linda: Not so far.

MR. NYLAND: Then let's take something else that is much easier. What kind of habits have you when you eat?

Linda: I always save the best for last.

MR. NYLAND: Can you change it? This week take the best first.

Linda: I could do that.

MR. NYLAND: Can you?

Linda: I could.

MR. NYLAND: I think so. Are you connecting something with it?

Linda: Yes.

MR. NYLAND: You see when I have a habit and I can change it that doesn't mean anything. If I have been given a task and I fulfill it - it doesn't mean anything. All I do is acquire a different kind of dexterity. I always have to associate the changing of a habit with something else which is my wish to Work and by Work I mean now that I see myself as I am having a habit. The judgement about that I would leave alone for the time being. I first would like to use the habit in order to be reminded of Work so when I take the best piece first there must be a thought of why do I do it.

Linda: Yes.

MR. NYLAND: Allright? You see, that one wants to prepare to meet God is quite right. One wants to have a feeling that--that what one is is sufficient for Him even to look at you and maybe I consider myself not worthy and maybe I become a little fanatic about that but I don't go to extremes. I only want to see what I am and I call it unconscious because quite definitely God belongs to a conscious world. So if I wish to grow up from what I am unconsciously into the direction and finally reach states of consciousness then I have to do something very fundamental about myself because the question first is-that I first have to settle when I try to change myself without any connection for the wish to be objective all I do is to change and the result is still the continuation of subjectivity. Try to separate these things

MR. NYLAND: in your mind to see why you wish to Work and what it involves and if ~~you care~~ it is clear pray to God that you can ~~become~~ wake up Allright?

Linda: Yes.

MR. NYLAND: What other questions? Is there an arm up?

: Yes.

MR. NYLAND: I cannot see who --who is it?

Delawar Jangjoo: My name is Delawar Jangjoo and since [illegible] this place.

MR. NYLAND: Do I know you in any way?

Delawar: I don't think so.

MR. NYLAND: No. Are you Persian?

Delawar: Yes.

MR. NYLAND: Allright. Tell me what it is.

Delawar: I came to the place where I am a longing child and I see the necessity of having a Father and...

MR. NYLAND: Are you talking about spiritual Father?

Delawar: I'm talking about something that will guide me--guide me right.

MR. NYLAND: In what way would he be your father?

Delawar: In relation to the child that I am.

MR. NYLAND: Good, then do you know what it is for you to be a child?

Delawar: Yes.

MR. NYLAND: If you know that you have a Father it goes together you cannot be a child without a Father but that is the proper relation between child and father. The father tells you what the child is and the child behaves as a child for the sake of the father being a father. If you don't feel that your mind will continue to say that you are a child and you wish a father, in the reality you are not a child.

MR. NYLAND: All you do is ~~to~~ just talk about it. You understand what I mean?

Delawar: Yes.

MR. NYLAND: First be a child and whatever you want to describe what is childlike ~~and what is~~ or childish. You have to be careful because childlike is right. Childish is not right. First try to see what is in you childish . Then try to define what is and should be childlike. When you come to the difference of an understanding of the two your Father will be there to tell you when you are right and wrong. But you see that is only-I would call it a little skirmish in the religious conduct. We are talking about Work on oneself. Do you understand that?

Delawar: Yes.

MR. NYLAND: You do? It's allright if you do. Then as you Work, Work ~~as~~ like a child. See if you understand already what a child is on Earth and how a child is childlike. You know what it means...

Delawar: Yes.

MR. NYLAND: Unspoiled, uninhibited, open, impressionable, living with ecstasy, very few thoughts--mostly jubilant because it is alive. Try to remember what a child is like then maybe you can become like a child. Allright?

Delawar: Yes, thank you.

MR. NYLAND: Yah, what else? I'm sure there were other people last week. Yah? Who? Yes, Kerry--what--you spoke on Thursday didn't you?

Kerry Millay: Yes, I did.

MR. NYLAND: Allright, Kerry.

Kerry: Since you spoke on Saturday I have decided that I would like

Kerry: to leave behind what I was trying to do before and just try to start to find out what Work is for me, but...

MR. NYLAND: Who in the nucleus would like to answer him? Because it is already a statement made so the nucleus should be alert. Who wishes to answer so that you then can follow what he is saying?

Robert: I would like to answer, Mr. Nyland.

MR. NYLAND: Good. Allright, Kerry, go on.

Kerry: I find my efforts are very weak now. I tried today - I was walking along the road and I had a wish to have something present that would see me as I really am and I would try to have that. There was an effort. I was making an effort. I - I didn't just want to continue thinking about it. The efforts were very short, but I don't -- I can't really say anything about the results.

Robert: Kerry.

Kerry: Yes.

Robert: What is it necessary to say as results? What is there that right now makes you so ~~heavily~~ question - so heavily and so quickly - the attempts that you made? Is that kind of -- kind of unrest really necessary in your attempts and does it help?

Kerry: No, it doesn't. It - it's the...

Robert: How will that actually help you to understand what an attempt would be?

Kerry: The questioning will not help. It requires that I make more attempts, I know that.

Robert: I think--I think also Kerry it requires something else and I think that when there is this kind of confusion it's important to be alert to yourself enough so that you can listen to what is being said around you by others and also to persist much more in reading

Robert: from All and Everything (CAPS) to find out something about really the very basic considerations that Gurdjieff makes about us because I think that if you do that you can find in All and Everything (CAPS) certain explanations of why what you go through takes place and then maybe with that particular help you can be much more essential towards the wish. When the mind plays with it this way I don't think it's possible. Do you agree with that?

MR. NYLAND: I think, Robert, it's very difficult for him to agree with it. His problem is perhaps a little different. It is not theoretical in any way and it will not be solved by reading in All and Everything unless one experiences what is in those pages. If I can become identified with a certain personality as is described and that can feel what is described there then something takes place in me.

Robert: Yes.

MR. NYLAND: You see, it has to start from there. What is it, Kerry, that you know about yourself? In this respect I mean now. In respect to your life as you live it and every once in a while you think about it or you see in retrospect what it has been. Could you say that in a few words - what kind of a person you think you are and also perhaps what you wish to grow up into. Not from the standpoint of Work. I mean now just an ordinary aim.

Kerry: I see that my mind has too much of a voice in my life.

MR. NYLAND: Are you sure about that?

Kerry: Yes.

MR. NYLAND: Why do you say so? Why do you think that your mind is so active.

Kerry: Well, maybe it's a manifestation through my mind.

MR. NYLAND: Yah, well it would be. If it's the mind it would be a manifestation but do you think it is so active at the expense of your

MR. NYLAND: feeling?

Kerry: I don't know about that - I only know that I don't. I think so much I get involved in considering things and I don't deal with what I have to deal with. I don't deal with my job, for instance, as I should.

MR. NYLAND: You mean are you daydreaming?

Kerry: Yes, or sometimes I'm thinking about what I should do or sometimes or trying to figure out how I sometimes I think why should I try and Work as well as I can now.I think about that lots of times.

MR. NYLAND: Yah. Robert, you would answer that the question is why shouldn't he think about what he is doing.

Robert: Well, I think--I think it's a question really of putting much more--much more attention on exactly those problems first.

MR. NYLAND: I do I agree.

Robert: and the attention does...

MR. NYLAND: But I would not extend it ~~that~~ too long. When do you think? --after thinking about yourself five or ten minutes -- how much time do you think you need for *that* , Kerry?

Kerry: I don't know. I haven't attempted to place it in terms of how much time I should spend *in* doing that.

MR. NYLAND: No. Let's first find out how much you actually spend - not how much you should spend because there you have certain facts for yourself. At the present time it's a statement *that* you make that may be true that you spend a great deal of time.

Kerry: Well, if you're talking about right now - this period right now

MR. NYLAND: Yah.

Kerry: I spend very little time doing that.

MR. NYLAND: Yah, I was talking about just now.

Kerry: Yes, I spend -- now I'm in a state of--of-- Today was a terrible day for me. I couldn't....

MR. NYLAND: You mean you didn't think.

Kerry: No, I didn't Work. I didn't...

MR. NYLAND: Oh, no. Let's leave Work.

Kerry: I mean I didn't do ordinary..,

MR. NYLAND: Let's leave Work out. Let's settle ordinary affairs unconsciously. Thinking about myself, getting a picture of what I am, then put it together with what someone else has told me. Out of the mouth of little babies I will hear the truth. Things of that kind--what have people told you. What do you think about yourself when you look in the mirror. What is it that you realize after you have spoken to someone that you have reached something that you wanted to say -- dissatisfaction? Ordinary things, Kerry.

Kerry: How? How can I approach?

MR. NYLAND: Approach? You have lived your life today. You say it's terrible. What was terrible? From the standpoint of Work - that I don't mean now.

Kerry: No, I don't mean that either.

MR. NYLAND: That's what I thought -- so let's talk about your ordinary life today -- what was terrible?

Kerry: Well, I got up in the morning and I was very depressed and I went out for a walk and --

MR. NYLAND: Did you ~~think~~ why ~~while~~ you were depressed?

Kerry: Well, on Sunday I was very depressed. I had a hard day. I dragged myself through the day.

MR. NYLAND: Well, what happened to Saturday?

Kerry: Saturday, I well, I'm working at night now and---

MR. NYLAND: You do? What time do you go to bed?

Kerry: Well, that was the problem. I go to -- I haven't really settled that. I try to go to bed in the afternoon. I start work at 11:30 and I get off at eight. So on Saturday I felt like I should really get some sleep. I went to bed and I didn't wake up until two in the afternoon, and I was planning on going to the Barn and I thought that maybe I shouldn't and I stayed home and read and I wasn't feeling very good then and, I don't know, then...

MR. NYLAND: I would call that a terrible day. How can you change it when you have to work at night.

Kerry: Well I can next weekend go to the Barn as soon as I get back from the job.

MR. NYLAND: When will you work -now I mean ordinary?

Kerry: Well I have to work at night now for a little while.

MR. NYLAND: Yah, between what hours?

Kerry: Eleven-thirty to eight in the morning.

MR. NYLAND: AT night, yah. How much sleep will you need after eight o'clock?

Kerry: I can't--I can't go to sleep in the morning. It--it just isn't I--I it's not good for me. I need to have the day so I'll have to go to sleep in the afternoon.

MR. NYLAND: What do you mean you have to have the day. You--you cannot close the blinds?

Kerry: It's just that I don't like to miss those hours. I don't like to wake up at four in the afternoon after sleeping all day.

MR. NYLAND: Would you do that if you sleep at nine o'clock or start sleeping?

Kerry: I guess it would be at about four in the afternoon I would wake up.

MR. NYLAND: And when you go to bed later ~~then~~ when you wake up earlier?

Kerry: Well the idea maybe, maybe I can't do it this way.

MR. NYLAND: No, maybe it's all right maybe you have to find out for yourself what is the best division of your energy, and to get restoration or restitution of your energy. It may be better to sleep in the afternoon. I don't know as long as you know that there is a certain regulation that you ~~have~~ want to submit to.

Kerry: Yes, I know I have to sleep.

MR. NYLAND: Everybody does but how many hours.?

Kerry: About six and a half or seven.

MR. NYLAND: Okay, make it seven and if you can do it in the afternoon...

Kerry: Yes I can, well I haven't been able to yet but I believe I can after a while.

MR. NYLAND: Can you try every day a little different to find out?

Kerry: Yes.

MR. NYLAND: Why don't you experiment with yourself and seven hours or so before you have to go to work at eleven. You fall asleep ~~and~~ or you try (Kerry: Yes) it (at?) seven or you fall asleep at one o'clock and so. How long you will sleep at seven or-- or maybe at eight o'clock you get up and you can still do something before you go to Work and the next day you start if you can at nine o'clock thinking that after you have slept for seven hours you still have many hours of freedom or at best the possibility of leisure. Vary it Kerry. Don't say you already know when you haven't tried it. (Kerry: Yes.) But after you try it a few times it becomes a little adventure - you find out what is the best way of dividing your energy. yes And by best I mean that you are remaining healthy, that

you have a desire to get up whenever you have started sleeping long enough or that you do your Work with a certain amount of wish or at least that you can be satisfied after twenty-four hours that certain things have taken place with which you can agree. Could we do that?

Kerry: Yes.

MR. NYLAND: LEt's settle ordinary life first a little bit. It makes it ~~a bit~~ much easier to understand. After that we talk about Work and I'm quite certain that this kind of a determination won't take too much of your thought.

Kerry: Right.

MR. NYLAND: All right?

Kerry: Yes, thank you.

MR. NYLAND: I hear that instrument. Is this kind of a meeting of use to you? (Yes.) Should we continue next week? (Yes.) Can the nucleus agree? (Yes.) Because I cannot do anything without consent of ~~course~~ the nucleus. I can do it and always explain it afterwards.

So it will be all right. Is seven-thirty too early or too late? All right then we continue at seven-thirty. (Yes). All right, the maybe I can say goodnight and have a good week and come with questions, and to the nucleus, come with answers.

Goodnight, everybody.

END TAPE

Transcribed: Caren Gaimen
ROUGH: Jessica/Laile
proof: Linda E.
proof: Margaret Kirk